1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

604 602 The maternal uncle (*nobo*) has no real authority over the child, and his ceremonial obligations towards it are somewhat vague. However, there exists a cordial relationship between the two, and the *nobo* is treated with respect as a relative of importance. It is worth remarking that an Orokaiva child, while belonging to the people of its father, is very ready to identify itself also with those of its mother. When living with the latter and helping the maternal uncle in his work the child feels itself to belong for the time being to the maternal clan. At such a time it will use the maternal plant emblem, and indeed at all times it will name that emblem as subsidiary to the one it inherits from its father. In short, where the child, who belongs indisputably to its father's clan, is still on such friendly and intimate footing with its mother's, we might say that the system, although patrilineal in theory, was almost bilateral in effect.

861 Regarding the actual control of children we may note that they are seldom struck or smacked even in anger, and that they are never chastised by way of correction. A scolding seems always sufficient to check a naughty child. On the whole parents are very tolerant and children well-behaved.

From Childhood to Manhood

844 *Childbirth and Infancy.* In childbirth a woman is attended normally by women alone, though male 'doctors' may be called in to assist, not so much directly as by massaging, punching the back, and blowing into the ears of the woman in labour. The cord is tied, but I have no information as to its disposal. The afterbirth is treated by various alternative methods, some of which are thought to affect the mother subsequently. It may be placed in a small receptacle built in a tree where it is left to decompose; it may be buried (if at the butt of a coco-nut tree the roots would enclose or constrict it, and the result would be to render the mother barren in future); I have been told it may be given to a sow to eat, 'when it is supposed to effect a transfer of fecundity from the women to the pig'. In some cases a small enclosure is built underneath the house expressly to prevent the pig gaining access to the afterbirth, which is allowed to fall

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initiate's head. This decoration consists not only of feather-sets but of shell and ivory ornaments, particularly strings of dogs' teeth wound round and round the bunch of hair. One boy, when I saw him submitting patiently to the ministrations of his attendant, already had nine strings of dogs' teeth round his hair at the back, each consisting of perhaps 150 teeth, and he was then waiting for more. It will be easily imagined that the weight of this portentous mass of feathers and ornaments is very considerable, and as the process of decorating lasted some hours the eyes of their wearers were already blinking with fatigue at this early stage of the day. Oppressed either with the weight or the magnificence of their headdresses, they held their heads as still as possible or moved them stiffly, like a man unaccustomed to an evening shirt.

I have been assured that it is the function of the *nobo*, or maternal uncle, to present the *kokumbari*, for which he receives payment from the initiate's father in the form of a pig, and from his mother in the form of a pot (*obu*), a wooden bowl (*teva*), a water calabash, a *bo*, a netted bag (*eti*), a fish-net (*eutu*), and a spear. But, as so often in the case of such rules, we find on looking into the matter that other relatives may equally well perform the function. Thus in the present instance I recorded more cases where the *kokumbari* was given by the paternal uncle than where it was given by the maternal uncle. In other cases, again, it was given by the elder brother. On the whole, however, it may be regarded as proper for the *nobo* to give the *kokumbari*, as I have also heard that it is proper for him to attend to the initiate during his seclusion. But neither of these rules is observed with strictness.

While the decoration of the initiates is going forward, guests are arriving in the village. On such occasions it is the custom, not for the hosts, but for the guests, to perform a dance. (On a future occasion the invitation will be returned, and the hosts in the present instance will then be the performers.) In the ceremony at Divina Kovari two such parties of dancers arrived, one before and one after the formal entry of the decorated initiates. It is not necessary